1: Freeman E-5 (1949-1951)1955 OC6 Iban OC6

off all way of escape. These traps are placed on level ground at the edge of a farm, and are directed against the *kra* (Macaca irus) and the *nyumboh* (Macacus nemestrinus), two species of monkey, both of which raid farms to eat the *upa*, or pith of the growing *padi*, and frequently cause serious damage. The *tinya* is a spring-pole snare with a tread-board and key-stick. Although the *tinya* is chiefly employed for trapping birds (in particular, the *ruai*, or Argus pheasant), it is also sometimes set in the jungle surrounding a farm, to catch small animals such as the porcupine, which has a penchant for cucumbers and other catchcrops. All of these traps are independently set by *bilek* families, and at Rumah Nyala, most men specialized in one type, so that not once did I encounter two different kinds of trap on the same farm. 243X 224

129. Other families try to protect their *padi* by erecting aeolian alarms at different points on the farm. A common type consists of a length (about 4 ft.) of mature and well-dried bamboo, its central internode left untouched, but the two ends pared away so they gradually taper to a point. Between these two points is strung a strip of bark, so that under tension the bamboo becomes bent like a bow; then, in the centre of the plaited bark, a hardwood clapper is fastened. With a sewn, palm-frond sail (about 2 ft. × 3 ft.) suspended from its base, this bow is hung from a lofty pole, and as it sways and plunges in the wind over the ripening *padi*, it gives out a resonant and cacophonous sound disturbing to wild animals. 243X 534

130. These various expedients—pallisades, traces, traps and aeolian alarms—all contribute to the defence of a farm, but they are never sufficient in themselves. In January or February, when the whole crop begins to mature, more active measures have to be taken. It is then that subsidiary watch-houses are built, and brought into regular use. Some *bilek* families take up permanent residence in their *langkau umai*, and the others try to arrange that at least one of their number spends the night in guarding the *padi*. All Iban are convinced that the jungle is inhabited by spirits, and some, like the dreaded *antu gerasi*—the 'spectre huntsmen' of the forest—are believed to attack human beings, causing sickness and death. The existence of these and other perils of the night means that a woman is not prepared to stand solitary guard in a *langkau umai*, but always insists on having the company of another woman, or her older children. Because of this fear small *bilek* families are often at a disadvantage. (The failure of the crop of one *bilek* family at Rumah Nyala—No. 14—was directly attributable to the fact that the only female worker, a girl of about 15 years, was afraid to visit the farm alone, and as a result it was very inadequately weeded and guarded). Men, on the other hand, do keep solitary watch, and regularly patrol their farms at night. To-day, 12-bore shot-guns are coming into general use (in January, 1950, 14 of the 25 *bilek* families of Rumah Nyala possessed shot-guns), and these greatly aid the farmer in his task. In 1950, several of the more energetic and conscientious men of Rumah Nyala constructed rough shooting platforms at the edge of their farms, and there lay in wait, night after night, during February and March. Deer, pigs, monkeys and a bear were among the animals shot in this way. Men not possessing guns patrol their farms once or more during the night armed with a long-handled, hunting spear (*sangkoh*) and a bush-knife (*duku*), and often accompanied by dogs. 243X [343] [776] [811] [313] [211]

131. Women (and old men) adopt purely defensive measures. Brass gongs (*bebendai*) are hung from the rafters of the *langkau*, and beaten at regular intervals throughout the night. Others rely on a simple xylophone, consisting of a single, straight bough (6 ft. × 6 ins. in diameter, and taken from the *lup* tree), which, 243X 534

3: Low G-5 (1844-1847) 1848
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the white tail feathers, each having a broad black band across it, of the rhinoceros hornbill, are preferred; they have no covering or protection for their thighs or legs, but leave them as on ordinary occasions; their parang, or large chopping knife, is suspended from their left sides, and another string supports on the opposite side the little basket which contains their sirih leaves, betel-nut, and lime, for chewing; these are placed in little cases of bamboo ornamented with brass or silver, and very much carved, but after a very rude manner. A similar bamboo case, and which is generally also carried in this little tambuk, or basket, contains their tinder, flint, and steel; a long knife is generally attached to it.

The women of these tribes are, like their husbands and brothers, short in stature, generally more stoutly made than the Malay women, and with well-developed figures; they are very much fairer than they, or even than the men of their own tribes: while young many of them would be thought very pretty, but soon, from their hard duties and other causes, they become stout and plain, and when old are frequently very ugly. When brought up amongst the Malays they continue much longer in their prime, and are generally thought prettier than the women of that nation: their hair, though naturally as good, from want of care and cultivation never attains such length and profusion amongst those who reside in their own villages, though in circumstances which give them time for the adorn-

3: Low G-5 (1844-1847) 1848
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326 doctor, is the only person in the village whose time is solely occupied by a profession or trade. If the blacksmith of a village be celebrated for the goodness of his work, he is not only employed in the manufacture of the arms and instruments necessary for his tribe, but those made by him sell for higher prices than those of his neighbours, and he is sure of plenty of employment and considerable profit. The smith's shop is 326 325 always a little apart from the houses of the village, to prevent accidents from the fire; the bellows precisely resemble those of the Malays, the two bamboos, or hollow trees, before described; a stone is generally the anvil, but when a heavy piece of iron can be obtained it is preferred. His instruments are all of his own making, and rude in their construction; the vessel in which the water for cooling his work is held is a block of wood hollowed out. The 'parangs,' or chopping-knives, and 'pedangs,' or swords, of which there are several denominations, spear-heads and fish spears, are the principal articles of their manufacture. The chopping-knife, which the Dyak always carries by his side, is a rough and awkward looking instrument, though the Dyaks use it with facility: the blade, which is broadest towards the end, and small and square towards the base, is generally from twenty-four to thirty inches in breadth, the hilt being bent from the blade backwards, which makes it appear clumsy; the axe fits into a wooden handle, and the blade, which is round or square at the end, is preserved by a sheath

3: Low G-5 (1844-1847) 1848
OC6 Iban OC6

made of two pieces of wood bound neatly together with plaited rattans, and bands of brass or silver. 411

The sword amongst the sea-Dyaks, though often precisely similar to the 'parang,' is frequently, amongst the Sebooyoh Dyaks, of a curved shape, the broadest part of the blade being at the point of its curvature, but not having the backward bend of the handle. It is altogether a more serviceable weapon, the hilt being generally made of deer's horn, very rudely carved. An ornament projecting from the lower part of the weapon, near the handle, serves as a guard for the hand; the handle of the weapon is generally ornamented with brass and silver; the sheath with a large bundle of the fine feathers of the argus pheasant, from which the quill has been pared, which, by its rigidity, would prevent the wind causing the feathers to wave about. [321] [237]

The spears of the sea-Dyaks are made of several forms, but those most used are the broad, double-edged blades, which are about one foot or more in length; these are attached to handles about six to eight feet long, as are also the sagittate blades, which are next in esteem. They are frequently made in pairs, so that their blades fit into a double case; they are then carried as one weapon. The 'sumpitan,' which is a tube of eight to ten feet in length, through which arrows or darts of nine to twelve inches are blown, the points of which are generally poisoned with the upas, are sometimes used by those Dyaks in the vicinity of the Kyans, from whom they have perhaps borrowed the practice; neither bows nor arrows are known in the islands. [278]

3: Low G-5 (1844-1847) 1848
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In action, the left hand of the Dyak supports a large wooden shield, which covers the greater part of his body. It is made of the light wood of the plye or jelutong, about three feet long, and twenty inches broad, convex towards the centre, and of the same breadth throughout, but cut off angularly from each side at the ends, so that its greatest length is the middle. The 'badju tilam,' or padded jacket, has been before noticed. The spears used for throwing at the enemy, and with which an engagement is usually commenced, are about three feet long, made of durable wood, which is further hardened by fire: they seldom do much injury to the enemy if he be prepared to receive them: they are thrown with great force but little skill, as they never practise during peace the use of the weapons of war.

The wars of the sea-Dyaks are very frequent, and much more bloody than those of the Malays or the land tribes. Many of the feuds in which the Dyaks of Sarebas and Sakarran are now engaged, are quarrels which arose in the times of their ancestors; and the ostensible object in carrying on of which now is, that their balance of heads may be settled; for these people keep a regular account of the numbers slain on each side on every occasion: these memorandums have now, perhaps, become confused amongst the sea-tribes, but amongst those of the hills, where fewer people are killed, and fighting is less frequent, the number to which each tribe is indebted to the other is regularly preserved. A hill chief once told me that he durst

5: Roth E-4 (no date) 1892 OC6 Iban OC6

which are very abundant and on which the many species of these birds delight to feed.

The *sumpitan*.—Great accuracy is shown in the way in which this tube is drilled out of a hardwood shaft some seven or eight feet long. Among the Punans it is common to destroy wild boar, deer, &c., with the darts.

Pig sticking.—Once a year, when the falling fruit is thickening upon the ground and the pigs have cleaned out one side of the river, they instinctively take to the water and endeavour to reach the opposite bank. The natives know when to expect this wholesale movement on their part, and as the time draws near they form parties to waylay the pigs at various points. They wait patiently for days together, and are rewarded ultimately by spying a herd issue from the forest and plunge into the stream, following their leader in a dense compact mass. When they are well in the current the canoes dash into their midst, sticking them right and left, making enormous bags. As the swine have been feeding upon fruit for some time past they are fatter than usual and their meat is better flavoured.

Crocodile hunting.—From superstitious motives the Dyaks do not interfere with the crocodile until it has developed a man-eating propensity. They then turn out in a body and make war upon the race and slaughter it wholesale. They take the heads and hang them up over the fireplace side by side with the cluster of human heads which depends from the roof. When the Dyaks of Pulo Pisang lost one of their number a few years ago they made a war path and killed sixteen crocodiles in revenge, and when Avan Nyipa, of Batu Gadiang, lost his wife, the Kyans and Sebops turned out *en masse* and destroyed thirty within a month. They probe the bottoms of the pools and other likely places with long poles and compel them to rise to the surface and despatch them with their spears. The Undups believe, or affect to believe, that the crocodiles are partial to their tribe, and they are therefore reluctant to slay them. They say that once upon a time when the king of the crocodiles fell ill and was sick unto death an Undup medicine man was fetched to cure him, and received as his reward a distinct promise of immunity from ravage for himself and his tribe for evermore, notwithstanding which, however, an Undup woman was afterwards seized, but the monster let her go when she screamed out. She was rescued by her friends, who declared that the brute mistook her at first for a Sakarang, but let her go when her voice proclaimed her to be an Undup.

The ordinary way to take a crocodile is with a baited wooden hook and slack cable. The most irresistible bait is the carcase of a dead monkey (dog or fowl will do), and the more over-

5: Roth E-4 (no date) 1892 OC6 Iban OC6

for ear pendants; the helmet of the *galeatus* is used for a sword-buckle.

6. *Fishing.*

The Dyaks are expert anglers, and fishing is with them a favourite occupation. They commence fishing at a very early age, and the habit grows upon them rather than otherwise. They are fond of the water and both swim and dive well. They swim hand over hand like dogs. They never take a header in diving but jump into the water upright, sinking feet first.

Diving for Fish.—They often catch the fish in the upper waters by diving into the rocky pools and pulling them out of the holes and crevices. The *sema* especially are caught in this way.

Curing.—The women cure the fish. They either dry it in the smoke of a wood fire, or cut it up and boil it in brine and so preserve and pickle it, making *makasam ikan*.

Scoop net.—The scoop net is used chiefly by the women who are fond of wading up the shallows, net in hand and basket *suitong*, slung from the shoulder, scooping up the prawns and periwinkles, &c., that come in their way. Sometimes they drop the fish into a hollow gourd which they carry.

Casting net.—The *jala* or casting net in ordinary use is made of *tengang* string dyed claret colour, with *samak* to preserve it, and is weighted with stones if nothing better is to be obtained.

Angling.—They fully understand the use of a bait and invariably bait their hooks. Fish lines are made of the *apieng* palm.

The *Fish-spears* in use are the *penawan* and *serampang*; the penawan is simply a barbed spear with a slender iron fore-shaft; the serampang is a forked spear furnished with a long bamboo shaft, and with either two or three metal prongs.

The *Fish-traps* in every-day use are the *bubu* and *abau*. They are both of stiff basket work and resemble an acorn in shape; the only difference between them is that of size; the latter being infinitely the larger. The traps are made of the ribs of the apieng palm.

Fishing by torchlight.—Another mode of fishing is to creep along the bank in a canoe after dark with a torch in one hand and a fish spear in the other, to stick the mudfish as they rise to the surface, confused by the light. Prawns are also caught in this fashion but with a hand net.

5: Roth E-4 (no date) 1892 OC6 Iban OC6

396 stringy bark tree, chops a circle round it at its base, and another circle 7 or 8 feet from the ground; he then makes a longitudinal cut on each side, and strips off as much bark as is required. The ends are sewn up carefully and daubed up with clay, the sides being kept in position by cross-pieces.' The steering is performed with one or two greatly developed fixed paddles.

8. *Weapons and War-dress.*

411 The *slighi* is a wooden lance, the point of which is hardened in the fire. It is used as a missile and is hurled at the enemy. It is usually of ironwood (*bilian*), but palmwood javelin, especially *inbery* is also used. They are showered upon the enemy at the commencement of an engagement before the parties are close enough to use the spear, which never, or rarely leaves the hand.

Dart stems are made of the palm called *apieng*. The poisonous juice of *tasam* tree is used for their darts; it is dried over the fire until it becomes a hard paste, and is then softened with the juice of an *akar*, creeper.

The *sangkoh* is a long wooden shaft with a steel spear head. The shaft is usually of ironwood, with a spud of bone at its butt end. If it has no spud it is pointed so that it can be stuck into the ground. It is always held towards the point, rather than by the centre and over the right shoulder, the butt end up in the air, and the point towards the ground. The blade is of steel, and is 12 inches in length, and broad towards the point; the tang is not inserted in a slit in the wood, but is bound on to the stem with cane or brass wire, and is very firm. The spear is used at close quarters to thrust with, and is held in the right hand—the shield occupying the left. The shaft is occasionally carved, but more often plain. I have one in my collection with six or seven brass rings, indicating the number of warpaths made by its owner.

411 The *dukn*, or *parang pedang*, is the scimitar so much worn by the Malays, and differs only from it in being thicker and heavier. 171 It is formed after the pattern of a German cavalry sabre, and has a cross-handle of brass. The blade is two-edged at the point, so that it can be used for thrusting as well as cutting. The sheath is of some light wood, and is stained crimson with dragon's blood. The Undeys and Balaus in particular have their sheaths covered with silver work, and the hilt with silver. The hollow of the hilt is decorated with human hair, and the edge of the sheath is adorned with a row of the wing feathers of the hornbill. The Malays wear the sword with the edge upwards but the Dyaks wear it with the edge outwards.

5: Roth E-4 (no date) 1892 OC6 Iban OC6

The *parang ñabur* seems to be the only really genuine Dyak weapon. The *parang pedang* they have copied from the Malays, and the *parang ilang* is altogether a Kyan weapon, and beyond their powers of imitation. The *ñabur* in ordinary use is a short curved sword with a bone handle. This style of sword is broadest at its points of curvature. It does not curve like a scimitar from the hilt, but is straight for some distance, and takes a sudden curve towards the end, and when the sword is long, as is one in my collection, it becomes top heavy and requires both hands to wield it effectually.

The *parang ilang* is the Kyan *malab* (*mandau* elsewhere), and is preferred to any other side arm by Malays as well as Dyaks. It is the ambition of every Dyak lad to be presented with one of these.

The Uma Bawangs are famous for their *parangs*, which they make out of their own iron ore.

The war costume consists of a basket-work hat called a *katapu* and a skin-jacket called a *gagong*; in lieu of the latter the *klambi taiah* (?) a quilted jacket is used. These form but poor defensive armour for the body; reliance is placed upon the shield.

The *katapu* or helmet in general use is a round skull cap of wicker work, with a rush lining and occasionally a skin covering, surmounted by either a metal plate or two of fanciful pattern or the scaly armour of the *tenggolieng*. The crown is decorated with the plumage of birds and the sides with tufts of human hair. The rim is bordered with scarlet flannel and embroidered with nassur shells.

The Kyans and Kiñahs wear on their headpieces the tail plumes of the helmeted hornbill—each plume signifying a dead enemy.

The *gagong* or war-jacket is a skin with a hole and slit in the neck of it to admit of the insertion of the warrior's head, the animal's face falling on his stomach, and its back hanging over his shoulders and reaching below the waist. This dress is by no means universal among the Dyaks, as suitable skins are not so easy to obtain. Goat skins are preferred by them to any other, being long haired at the shoulder, and black is preferred to white; bear skins and panther skins are also in use but more sparingly. The animal's face is usually covered with a metal plate, or a mother-of-pearl shell, to protect the pit of the stomach, and the back is decorated with bunches of hornbill feathers. The gagong is worn more for its warlike appearance than for any real protection it affords the wearer. It may possibly divert a wooden javelin, but it is no defence against the thrust of a spear. The Kiñahs wear the mandibles of the

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

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A SEA DYAK WITH SHIELD

He is dressed in the usual waist-cloth the Dyaks wear. On his head is a headkerchief decorated with a fringe. He wears a necklace of large silver buttons. On his arms are sea-shell bracelets, and on his calves a large number of palm fibre rings. His right hand is holding the handle of his sword, the sheath of which is fastened to his belt, and his left hand is on his shield. The shield is made out of one piece of wood and coloured with a fanciful design. It is decorated with human hair from the head of dead enemies.

[FACING p. 22]

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DYAK MAKING A BLOW-PIPE

He is seen here shaping the outside of the blow-pipe. The hole is bored while the wood is about six inches in diameter, and it is then pared down to about two inches.

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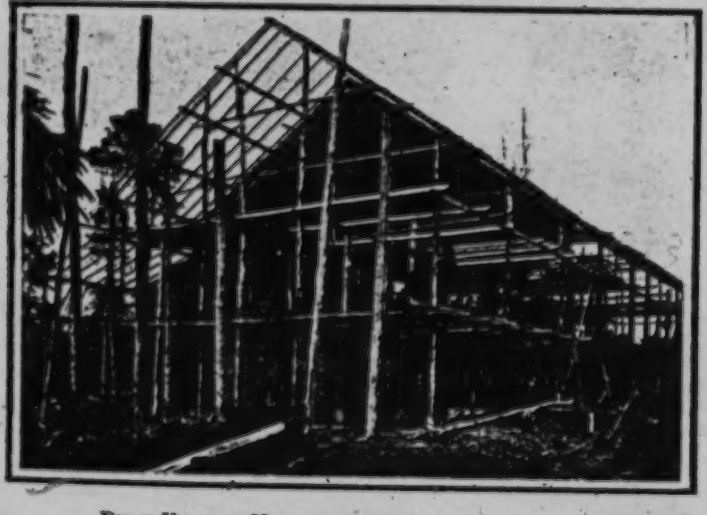

DYAK VILLAGE HOUSE IN COURSE OF CONSTRUCTION

This picture shows the arrangement of pillars and rafters of a Dyak house. The floor nearest the earth is divided into the long open veranda and the rooms in which the different families live. Above this is the loft, where the paddy is stored away. Part of the roof in the picture has been covered with palm-leaf thatch.

[facing p. 44]

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the outer edge touches the water almost simultaneously. The weights cause it to sink and close together, encompassing the fish, and the net is drawn up by a rope attached to its centre, the other end of which is tied to the fisherman's left wrist. The thrower of this net often stands on the bow of a small canoe, and shows great skill in balancing himself. The *jala* is used both in fresh and salt water, and can be thrown either from the bank of a river or by a man wading into the sea.

But the most favourite mode of fishing among the Dyaks is with the *tuba* root (*Cocculus indicus*). Sometimes this is done on a small scale in some little stream. Sometimes, however, the people of several Dyak houses arrange to have a *tuba*-fishing. The men, women, and children of these houses, accompanied by their friends, go to some river which has been previously decided upon. A fence made by planting stakes closely together is erected from bank to bank. In the middle of this there is an opening leading into a square enclosure made in the same fashion, into which the fish enter when trying to escape from the *tuba* into fresh water. The canoes then proceed several hours' journey up the river, until they get to some place decided on beforehand. Here they stop for the night in small booths erected on the banks of the river. The small boats are cleared of everything in them so as to be ready for use the next day.

All the people bring with them fishing-spears and hand-nets. The spears are of various kinds—some have only one barbed point, while others have two or three. The shaft of the spear is made of a straight piece of bamboo about six feet long. The spear is so made that, when a fish is speared the head of the weapon comes out of the socket in the bamboo; but as it is tied on to the shaft,

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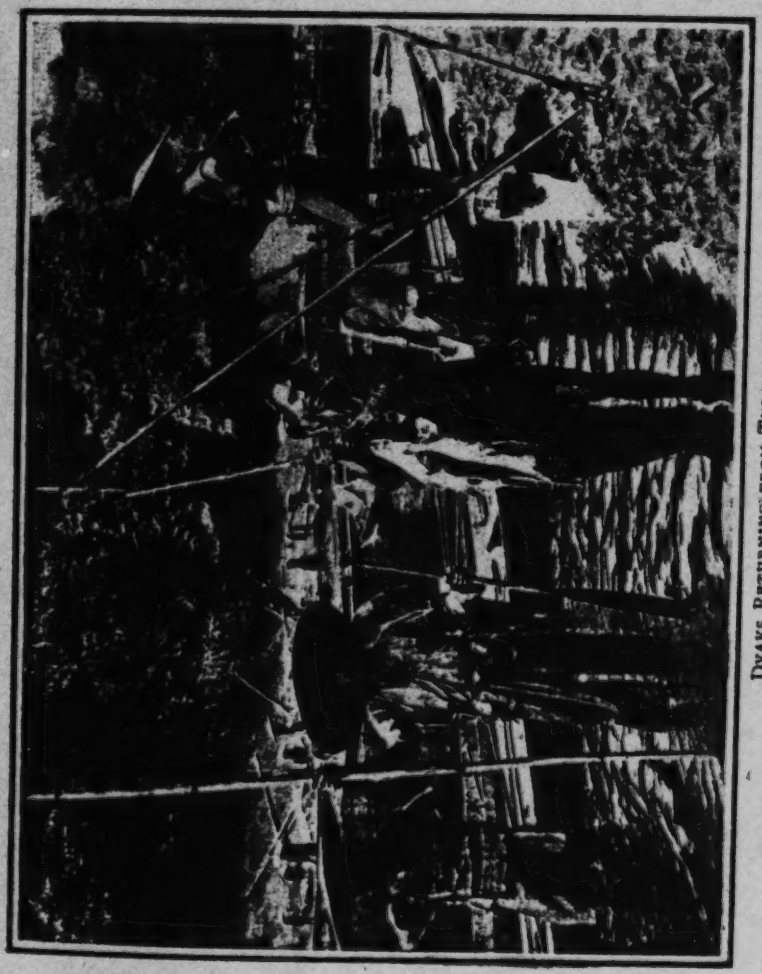
it is impossible for the fish to escape. Even when the fisherman throws his spear at the fish, there is little chance of the fish escaping, because the bamboo bears it to the surface, and it is easy for the men to pick up the bamboo shaft and thus secure the fish.

Most of the people bring with them some *tuba* root, made up into small close bundles, the thickness of a man's wrist, and about six inches long. Early the next morning some of the canoes are filled with water, and the root is beaten and dipped into it. For an hour or so fifty or more clubs beat a lively tattoo on the root bundles, as they are held to the sides of the boats. The *tuba* is dipped into the water in the boat, and wrung out from time to time. This gives the water a white, frothy appearance like soap-suds. The Dyaks, armed with fish-spears and hand-nets, wait in readiness in their canoes. At a given signal the poisoned liquid is baled out into the stream, and the canoes, after a short pause, begin to drift slowly down the current. The fish are stupefied by the *tuba*, and as they rise struggling to the surface, are speared by the Dyaks. The large fish are thus secured amid much excitement, several canoes sometimes making for the same spot where a large fish is seen. The women and children join in the sport, and scoop up the smaller fish with hand-nets. The *tuba* does not affect the flesh of the fish, which can be cooked and eaten.

This form of fishing, when carried out on a large scale, is always a great event among the Dyaks, because besides the large amount of fish secured on these occasions, there is always a great deal of fun and excitement, and it is looked upon as a pleasant sort of picnic.

For superstitious reasons the Dyaks do not interfere with the crocodile until he has shown some sign of his

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6



DYAKS RETURNING FROM TUBA-FISHING

In *tuba* fishing the juice of the *tuba* root is put in the water to poison it, and cause the fish to rise stupefied to the surface, when they are secured either with spears or by hand-nets. In the picture the men are seen taking up to the Dyak house their fish spears and the fish they have succeeded in taking. The boats, which are dug-outs, each made out of the trunk of a tree, are being made fast to the bank. The large hats the men are wearing as a protection from the sun are made of palm leaves. On the right of the picture is seen a three-pronged fish-spear.

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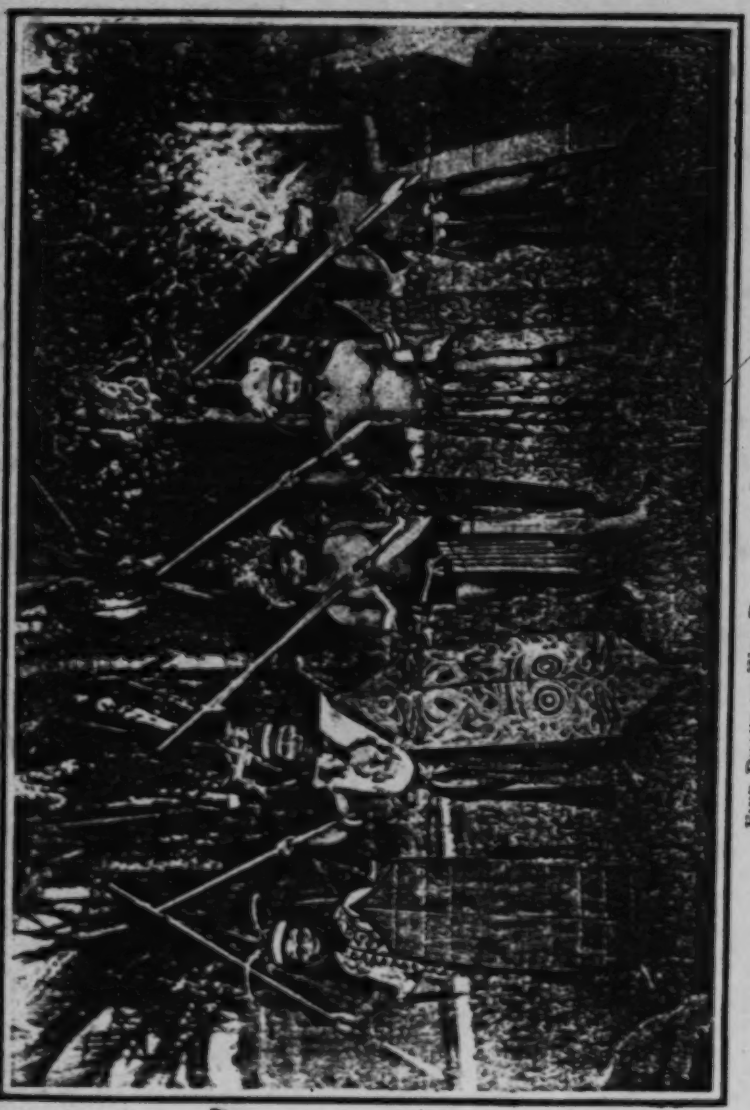
[facing p. 56]

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6



FIVE DYAKS IN WAR DRESS WITH SPEARS AND SHIELDS

The spears are made of steel and have shafts of hard heavy wood. The shields are each cut out of one piece of wood, and are often coloured with some fantastic design. Sometimes, as in the case of the man's shield on the left, cross pieces of cane or wood are fixed in the shield to prevent it splitting. The second man on the left is wearing a large sleeveless jacket, or collar, of skin to protect his shoulders from wounds.

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that they should begin making a new war-boat the next day. The women were just as excited about the expedition as the men, and there was a general turning out of war-caps and war-jackets which had long been put away.

The costume a Dyak wears when going on the war-path consists of a basket-work cap decorated with feathers and sometimes with human hair, a sleeveless skin jacket, or in place of it a sleeveless quilted cotton jacket, and the usual Dyak costume of the waist-cloth (*sirat*). For weapons they have a sword, or *duku*. This may be of foreign or of their own make. It is a dangerous weapon at close quarters, and is what they use to cut off the head of a fallen enemy. They also have a spear, consisting of a long wooden shaft of some hard wood with a steel spear-head, which is tied on to the shaft with rattan. Sometimes the shaft of the spear is the *sumpit*, or blow-pipe. For defensive purposes the Dyak has a large wooden shield about three feet long, which, with its handle, is hollowed out of a single block of wood. It is held in the left hand well advanced before the body, and meant not so much to receive the spear-point as to divert it by a twist of the hand. It is often painted in bright colours, with some elaborate design or fantastic pattern, and often decorated with human hair.

The *sumpit*, or blowpipe, is a long wooden tube about eight feet long. The smoothness and straightness of the bore is remarkable. The hole is drilled with an iron rod, one end of which is chisel-pointed, through a log of hard wood, which is afterwards pared down, and rounded till it is about an inch in diameter.

The dart used with the *sumpit* is usually made of a thin splinter of the wood of the *nibong* palm, stuck into a round piece of very light wood, so as to afford a surface

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

for the breath to act upon. These darts are sharpened to a fine point, and are carried in neatly carved bamboo quivers.

The poison that is used for these darts is obtained from the *epoh* tree (upas). Incisions are made in the tree, and the gutta which exudes is collected and cooked over a slow fire on a leaf until it assumes the consistency of soft wax. It is a potent and deadly poison. Some Dyaks say that the most deadly poison is made of a mixture of the gum from the *epoh* tree and that from some creeper.

A dart is put in at one end, and the *sumpit* is lifted to the mouth, and with the breath the dart is driven out. Up to twenty-five yards they shoot with accuracy, but though the darts can be sent fifty yards or more, at any distance greater than twenty-five yards their aim is uncertain.

Before starting on a war expedition, the Dyaks consult the omen birds. The headman of the village, with the help of a few chosen friends, builds a little hut at a convenient distance from the Dyak house, and stays there, listening to the voices of the birds. If the first omens he hears are unfavourable, he continues living there until he hears some bird of good omen. When this happens, the men get ready their war-boats and start for the appointed meeting-place.

The war-boat is generally made in the same way as the Dyak dug-outs in ordinary use, out of the trunk of one large tree, only it is very much larger and longer, and able to hold sixty men or more. They paint this boat with a pattern of red and white—the red is an ochre and the white is lime. It is propelled with paddles, and the steering is done with one or two greatly developed

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A DYAK YOUTH HOLDING A SPEAR

He is wearing the usual waistcloth and has also a sleeveless war-jacket made of skin covered with hair.

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A DYAK USING A WOODEN BLOW-PIPE

He is seated on the ground with his blow-pipe held in position to his mouth. He is just in the act of blowing out one of his poisoned darts, some of which are lying on the ground in front of him. To his waist is fastened the bamboo receptacle in which the darts are kept.

[Facing p. 280]

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

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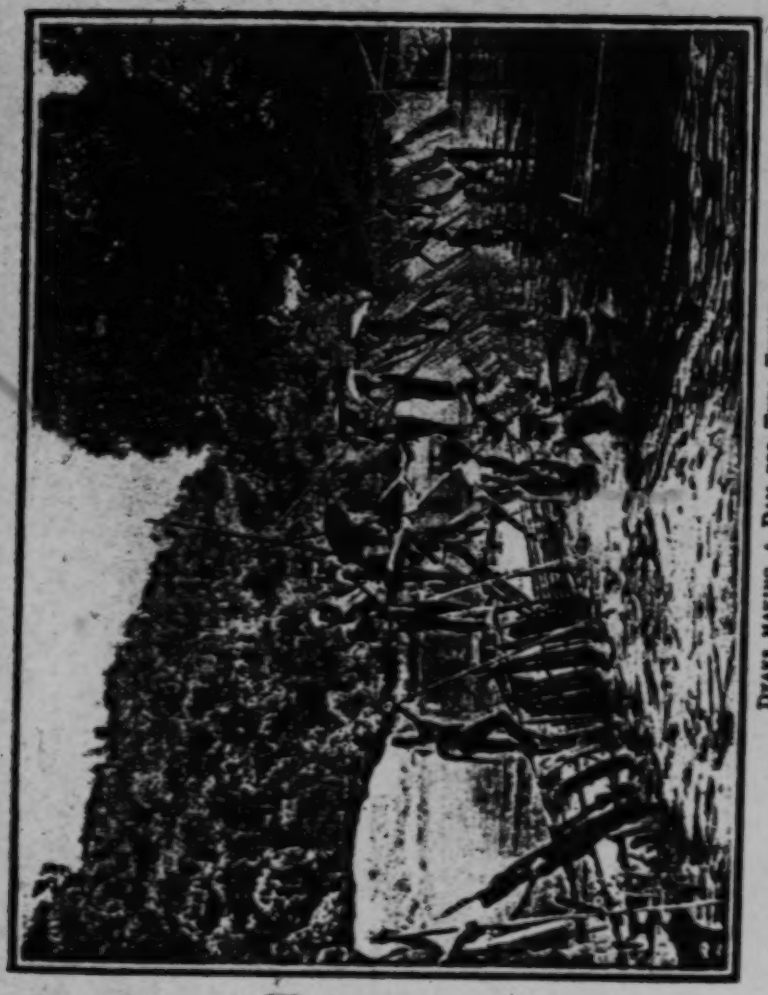

DYAKS MAKING A DAM FOR TUBA FISHING

The poison from the *tuba* root is put in the water some distance up river, and the Dyaks follow it as it drifts, and spear and net the poisoned fish. The *tuba* does not seem to affect the flesh of the fish, which can be cooked and eaten. Many fish swim down river to escape the poison. These come to this dam, in which there is an opening leading to an enclosure; in this the fish congregate and are afterwards captured.

[Facing p. 296]

567 727 to test the mettle of the ulun berani. For, unlike the former type of slave, the slave of bravery could be redeemed and adopted as a blood-brother, if judged worthy by observation of his conduct and character.[6]

178 436 [183] The basic value of self-sufficiency and its sub-categories, together with the concomitant division of Iban society into three classes based upon success or failure to attain the ideal, has been pre-adaptive for the Iban's participation in a cash economy and entrance into economic [175] classes recognizable in this pluralistic society. By the end of the second decade of this century, many Ibans in the Sibu District had become money-wise and were aware of the goods money could buy, as well as the security it offered. In his quarterly report, the Resident for the Lower Rejang described the Iban's hoarding of copper coinage (SG No. 767, 16 April, 1919). As early as 1902, the Iban of the Rejang were buying "old Rusa jars" (SG No. 437, 2 June, 1902 p. 125), for amounts ranging from [411] $100 to $200. The introduction of shotguns resulted in their purchase by thousands of Iban,[7] so that it now is exceptional for a family not to [556] have at least one shotgun. Jars, different types of brassware such as gongs, pinang containers, condiment trays and lamps, as well as shotguns,

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[6] In a ritual of redemption (tembang or tebus), the slave was freed and his new status declared. At the same time he was given gifts, symbolizing his beginning a new life and relationship to other members of the community.

[7] In the store under the Sibu District Office, thousands of shotgun registration forms are stored.

182:Gardner G-3 (no date) 1936 ANI Malaya
Malays AN5
Bahau OC5
Iban OC6
Klamantan OC7
Land Dyak OC8
Punan OC10

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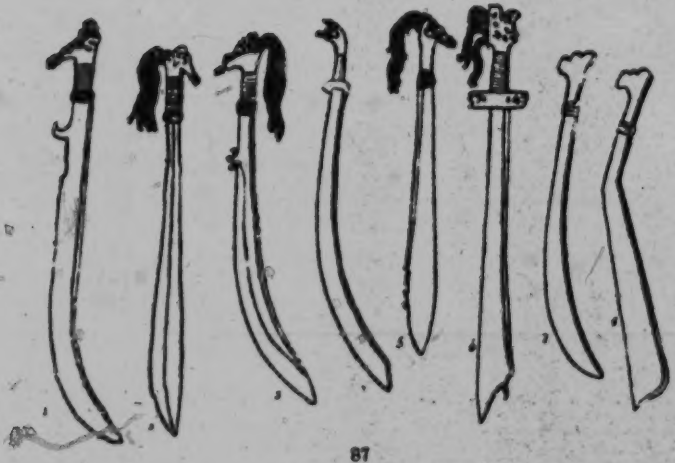

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86. 1 & 1a. *Bajau bĕladau* and sheath. 2. *P. ilang*. 3 & 3a. *P. ilang* and sheath. 4. *Latok buku*. 5. Small *latok buku* (tool). 6. *Parang pĕdang*. 7. *Pakayun* (Murut).

87. 1. *Naibor*. 2. *Bayu*. 3. *Langgi tinggang*. 4. *Pakayun*. 5. *Parang ilang*. 6. *Kĕlewang*. 7. *Parang pĕdang*. 8. *Latok buku*.

182:Gardner G-3 (no date) 1936 ANI Malaya
Malaya ANS
Bahau 005
Iban 006
Klamantan 007
Land Dyak 008
Punan 0010

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The sheaths of all these Borneo swords are made of two pieces of wood hollowed out and fastened together with *rotan*, brass or silver wire lashings. An exception is the Murut sword which is fastened with strips of tin. The Muruts are said not to be able to make *sampir*. Their sheaths are often beautifully carved and decorated with bone, shell and hair.

The Land Dayak use:—

(1) *buku:* A small weapon, usually made by bending a square bar of iron at a slight angle, and forging the longer end into a broad ended blade. It has a hilt like the *parang pĕdang*.

(2) *pendat:* the fighting *parang*, it is like the *buku* but has no wooden hilt; instead, the iron shoulder is made longer and a hole bored through to take an iron bar which forms a cross guard.

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The Borneo Malays use:—

(1) *parang pĕdang:* the blade is long, curved and broad at the end tapering nearly to a point at the hilt. The blade is not ornamented and the hilt is of wood; it is used mostly for agriculture, but can be an effective weapon.

(2) *latok:* a large form of the *buku*. It is heavy and used with both hands.

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The Kayan, Kenya, Kelabit, Punan and Puleng. These tribes use:—

(1) *parang ilang:* has a blade that is concave on the inner side, the side towards the user, convex on the outer. This is to make it cut inward, cutting downward at an angle of forty-five degrees. Used on a small tree the *parang ilang* will turn slightly and cut through, while an ordinary shaped blade would, through the splitting of the wood, tend to cut downward and not through; and then would take two or three cuts to do what the *parang* will do in one. It is said that with downward cut at an angle of forty-five degrees the weapon will turn enough to cut a man's head clean off.